

THE
Plain M A N ' s Path-way
T O
H E A V E N ;

DIRECTING
Every Man how he may be saved.

JOHN xiv. 6.

*Jesus said unto them, I am the Way, the Truth,
and the Life.*

The Sixty-third Edition corrected and amended.



*Whofo would know the Way to Heaven above.
Christ is the Way, Faith, Hope, and Love.*

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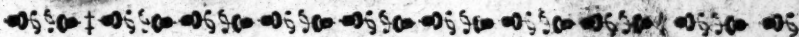
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T H E
Plain M A N's Path-Way, &c.



MATTH. vii. 13, 14, 21.

*Enter ye in at the strait Gate; for wide is the Gate,
and broad is the Way that leadeth to Destruction,
and many there be which go in thereat: Because
strait is the Gate, and narrow is the ^{Way} which
leadeth unto Life, and few there be that find it.
Not every one that saith unto me, I ^{am}, Lord,
shall enter into the Kingdom of Heaven, but he
that doeth the Will of my Father which is in Heaven.*

TH E S E are the Words of our blessed
Lord and Saviour Jesus Christ, in the
End of his excellent Sermon on the
Mount, where he exhorteth us to enter
in at the strait Gate, and not to be Hearers, but
Doers of the Word; and therefore do deserve every
good Christian's Attention, being spoken by so
good a Master, who not only loved us, but also

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laid down his Life for us, as it is written, *Röm. v. 8. Whilst we were Sinners, Christ died for us.* And they are not only the Words of a good Counsellor for the Body, but likewise for the Soul; plainly pointing to us the Way to Heaven, which is not the common beaten Road of the World. The Way to Heaven is a strait and narrow Way, a hard and thorny Way; and whosoever would be saved, must walk in this Way.

Beloved, I beseech you to consider, Heaven cost our Saviour a dear Price, his precious Life and Blood; and had he not shed his Blood, it had been impossible for us ever to arrive at Heaven. Consider also, that notwithstanding it cost Christ his Life to purchase Heaven for us, yet it is not an easy Matter for us to get thither: The Way to Heaven is altogether up-Hill; and though it be painful and difficult, yet it is worth our Pains at last. There are Treasures in Heaven, Joys unspeakable and full of Glory; such Things as St Paul saith, *1 Cor. ii. 9. Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive the Things that God hath laid up for those that love him.* God hath laid them up for us. Did we but seriously consider the Happiness of the Saints in Heaven, we should be willing to undergo any Thing here below, so we might get thither.

It is the Opinion and fond Conceit almost of all Men, that they shall go to Heaven, and they hope to be saved as well as the best, though they walk not in the Way that leadeth thereto: But let them take heed how they deceive their own Souls; for the Scripture says plainly, That those that would be saved, must, *First*, be new Creatures;

tures; they must be born again, *John iii. 3. Except a Man be born again, he cannot enter the Kingdom of Heaven.* Secondly, They must not live after the Flesh, and Lusts of Men, but after the Will of God, *1 Pet. iv. 2.* And God saith, Men should believe if they would be saved. *First, We must live a Life of Faith; He that believeth shall be saved, but he that believeth not is condemned already; and the Wrath of God abideth on him, John iii. 36.* Secondly, He that would be saved must repent. God Commands all Men every where to repent, *Acts xvii. 30.* Repentance must follow after Faith. Thirdly, We must be willing to forsake all for Christ; *Sell all that thou hast, and give to the Poor, and follow me, and thou shalt have Treasure in Heaven, Mat. xix. 21.* Men must not say, I have bought a Farm, I have married a Wife, therefore I cannot come. Fourthly, Those that would be saved, must be holy, unblameable, walking as Christ walked; they must die unto Sin, and live unto Righteousness; *for no unrighteous Person shall inherit the Kingdom of Heaven, 1 Cor. vi. 1.* Heaven is the Reward of Holiness; *Having your Fruit unto Holiness, and the End everlasting Life, Rom. vi. 22.* And, Lastly, He must not do this once or twice, but he must serve the Lord in Righteousness all the Days of his Life, *Luke i. 74.* For he that continues unto the End shall be saved, *Mat. x. 22,* Therefore unless Men be such as God in his Word requires they should be, in vain do they say they hope to be saved by Christ, unless they live as Christ lived, holy, as he was holy; for certainly all those that live in Sin, and die in Sin without Repentance, shall come short of Heaven: And heavenly Council was never more needful than now, in these last and worst of Times, as St Peter

saith, 2 Pet. iii. 3. *In the last Days shall come Scofers, walking after their own ungodly Lusts, Self-lovers, Covetous, Blasphemers, Proud, disobedient to Parents, Unthankful, Truce-breakers, false Accusers, Despisers of those that are good, Traitors, Lovers of Pleasures more than Lovers of God, 2 Tim. iii. All which Things the Lord knows are too evidently seen among us at this Day.*

How is Religion, and the Ways of God, scorned and reproached at this Day, not only by loose and lascivious Persons, as Swearers, Drunkards, Sabbath-Breakers, and such like ungodly Wretches, but by a Generation of Vipers sprung up amongst us in these our Days, ~~and are~~, ~~and are~~, and are outwardly cloathed in Sheeps Cloathing, but are indeed such as our Saviour speaks of in *Mat. vii. 15. Wolves in Sheeps Cloathing. They despise Dominions, and speak Evil of Dignities: Ungodly Men, turning the Grace of God into Wantonness, denying the only Lord God and our Saviour Jesus Christ, as St Jude saith. Who resist the Truth, being Men of corrupt Minds, having a Form of Godliness, but denying the Power thereof, 2 Tim. iii. 5. Professing they know God, but in Works they deny him, being abominable and disobedient, and to every good Work reprobate, Tit. i. 16. Labouring to bear down Magistracy and Ministry, which is the great Work the Devil aims at, that so he may the more easily delude Souls.*

If once the Devil could but beat down Ministry and Magistracy, he would go on in deluding Souls without Opposition; all were his own then. And therefore the Council St Jude gave these Christians

ans in his Days, is now very seasonable in these ungodly Times for every good Christian, that they should beware lest they be led away with the Error of these wicked Ones, and so fall from their own Stedfastness, and come short of Heaven, bringing to themselves eternal Damnation.

And indeed this Epistle of St Jude is very seasonable for these Times; and I beseech every good Christian seriously to read it. See there the dreadful Judgment of God against Sinners, which is written for our Example; not that we should follow them, but that we should be afraid to sin against God, as they did: For certainly, if God spared not the old World, the *Israelites*, nor the Angels that fell, but hath reserved them in everlasting Chains, under Darknes, until the Judgment of the Great Day, he will not spare us if we sin as they did. And likewise *Sodom* and *Gomorrhah*, and the Cities about them, are set forth for Example, suffering the Vengeance of eternal Fire. God hath hung them in Chains, that all may take Notice, and be afraid to Sin as they did. And certainly God is the same God now as he was then; he's Yesterday, To-day, and for Ever the same; and if you will (notwithstanding his Examples) presume to go on in Sin, he will certainly bring upon you the same Judgments. And truly the Sins of *Sodom* are at this Day the Sins of *England*, *Pride* and *Fulness of Bread*: The Lord grant we have not the Judgments of *Sodom*, Fire and Brimstone, e'er long poured down upon us. Let *England*, especially *London*, seriously remember the sad Examples of the first.

Now then, Christians, I beseech you to take the good Counsel of St Paul, *Eph. vi. 11, 12. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil: For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickednesses in high Places. For never was there more Need.*

Now the Devil is most busy to destroy Souls; it becomes Christians to be well armed. We should count it Folly and Madness in that Man, that should know the Thief would come and rob him, and would not provide and arm himself against him.

Now, Sirs, consider the Devil seeks to rob you of your precious Souls, therefore arm yourselves; be not unprovided when you may be armed: The Armour of God is Armour of Proof, and will beat off the fiery Darts of Satan. *Resist the Devil, and he will flee from you, James iv. 7.*

The Devil is not able to hurt those that have the Armour of God: And what this Armour of God is, St Paul tells in *Eph. vi. 14, to 19. Stand therefore, having your Loins girt about with Truth, and having on the Breastplate of Righteousness; and your Feet shod with the Preparations of the Gospel of Peace: Above all, taking the Shield of Faith, where-with ye shall be able to quench all the fiery Darts of the Wicked. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: Praying always with all Supplication to the Spirit, and watching thereunto with all Perseverance. For* whofo-

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whosoever shall call upon the Name of the Lord shall be saved.

And this is the Armour which every one that would go to Heaven must put on; for either we must be Soldiers for Christ, or the Slaves of the Devil; for all those that fight under Satan are his Slaves; therefore let us put on the Armour of God, and work out our Salvation with Fear and Trembling; to which End our Saviour directeth, and plainly shews us the Way to Heaven; which, although it be a hard Way, and a strait Way, yet it leadeth unto a blessed Life: And what though we be tore in the Way with Briers and Thorns, and endure some Hardships for a Time; yet, when we come to Heaven, it shall surely make us amends at last.

Did not our Saviour himself, and all his Prophets and Apostles, go to Heaven through many Difficulties? How were they buffeted, scourged, and mocked, yea, even spit on, and despitefully used by wicked and ungodly Men? Did it not cost Christ his dear Life and precious Blood to purchase Life and Heaven for us? Did not the Saints of God, in all Ages, willingly endure any Thing for Heaven? They were content to part with all, knowing they had in Heaven a better and more enduring Substance.

See what they suffered with Joy for Heaven, *Heb. xi. Abraham* left his Country and Inheritance. *Moses* forsook *Egypt*, chusing rather to suffer with Christ, than to enjoy the Pleasures of Sin: And others stopped the Mouths of Lions, quenched the Violence of Fire, were tortured, had Trials
of

of cruel Mockings, yea, Bonds and Imprisonments; they were stoned, sawn asunder, slain with the Sword, wandered about in Sheep-Skins and Goat-Skins, being destitute, afflicted, tormented, wandering in Mountains and Desarts, Dens and Caverns of the Earth; *Of whom (saith the Apostle) the World was not worthy.* They of whom the World was not worthy, were accounted by wicked and ungodly Men, not worthy to live and sojourn in the World.

Did not all the Martyrs suffer Death with Joy for Heaven's Sake? according to Scripture Accounts, *James i. 2. My Brethern, count it all Joy when you fall into divers Temptations; knowing this, that the Trial of your Faith worketh Patience.*

How did *Paul and Silas* sing in Prison, *Acts xvi. 25. And at Midnight Paul and Silas prayed, and sang Praises unto God; and the Prisoners heard them.* They rejoiced God accounted them worthy to suffer for Heaven, and were resolved no Difficulty should debar them from it. *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay, in all these Things we are more than Conquerors, through him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. viii. 35, 37, 38, 39.*

Christ having told them, that they should be hated of all Men for his Names Sake; yea, they that killed them, should think they did God Service.

John

John xvi. 2. Because they belong to Heaven, therefore the World hated them. They were assured of the Truth of the Word of God, which saith, That *through many Tribulations we must enter into the Kingdom of Heaven.* And is it not much better to suffer here a little Affliction, (as the Apostle calls it) which is but for a Moment, than, for a little Season, to enjoy the Pleasures of Sin, and be eternally in Hell, in everlasting Torments, which shall never have an End.

O consider this, all ye that forget God, and despise his Word! God will one Day reckon with you for all your ungodly Courses and Works of Darknes; and then your Master, the Devil, whom you so much delighted to serve, will pay you your Wages, Fire and Brimstone, eternal Torments for ever: And then you will wish and say, when it is too late, Oh that I had served God! that I had not walked in these ungodly Courses! When God cried unto you to repent, you would not hear; and now you are in Hell, roaring and crying to be eased of your endless Torments, God will not hear you.

At the Day of Judgment the Eyes of the Wicked shall be opened; they could see no Pleasure in the Ways of God, but still their Delight was in Sin. It was Sport and Pastime for them to sin and offend the Lord. O but what would they give now to be saved! They who before would not forsake any one of their Sins, though it were to save their Souls, now they would give Ten thousand Worlds, if they had them, to have but one Hour's Ease and Liberty to get Salvation: *What is a Man profited, if he shall gain the whole World,*

World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul? Matth. xvi. 26.

Let therefore every one repent and return unto the Lord, for he is merciful and full of Compassion. Strive to enter in at the strait Gate, and do not deceive your poor Souls, by thinking you shall go to Heaven for your good Meaning: For it is written, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, saith Christ, but he that doth the Will of my Father which is in Heaven, Matt. vii. 21.* Men think, if they do but come to Church, and have a good Meaning, they shall be saved. O how many deceive themselves by this.

St Chrysostom, who preached to that great City *Antioch*, did believe, that of two hundred thousand that came to hear the Word, scarce one hundred Souls should be saved: For if Men would be saved, they must not only be Hearers, but Doers of the Word, as St James saith, Chap. i. 21. The Scribes and Pharisees thought they should go to Heaven before any others: Why? They fasted, they gave Alms, they did more than come to Church, and yet they came short of Heaven: And doth not Christ say, that *except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you shall never inherit the Kingdom of Heaven, Mat. v. 20.* Oh! how many Thousands are there in *England*, whose Righteousness come infinitely short of the Scribes and Pharisees? Nay, indeed, have none at all, neither seek for any; but on the contrary, delight in nothing but Ungodliness, Drunkenness, and other lascivious Sins, which St Paul saith, they that live and die in them

shall never inherit the Kingdom of Heaven, 1 Cor. vi. 10. but shall be cast into utter Darkness, where there shall be Weeping and Gnashing of Teeth.

Oh! that Men would be wise, and consider their latter End; for as the Tree falls, so it lies: If Men will live in their Sins, they shall die in them, and perish for ever; for *without Holiness, no Man shall see the Lord*, Heb. xii. 14.

The young Man in the Gospel, he enquired after Salvation, saying, *Good Master, what shall I do to be saved?* But how many are there in *England* who never in all their Lives so much as think of Heaven, and the Salvation of their precious Souls! Let the Lord call never so loud by the Voice of his Ministers, lifting up their Voice as a Trumpet, or by the Voice of his Words or Works; by his Mercies, which should invite Men to come in, and by his Judgments which should affright them, yet do they lie snorting and sleeping in their Sin, and never awake. But, let the World call, and they presently stir: Let but a Door be opened now to get Riches, and be Gainers in the World, how do Men thrust and throng, and every one strive to go before another? But the Ministers of God may cry and call till their Hearts ache for Men to go to Heaven, and then they may sadly complain to the Lord, as *Isaiab* did, Chap. liii. 1. *Lord, who hath believed our Report?* We have toil'd all the Day, all the Days of our Lives, and caught nothing; the Net of the Gospel hath been always spread out, and yet scarce one Soul taken in it.

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We read in *Acts* ii. 41. That, at one Sermon of St *Peter's*, three thousand Souls were converted to the Lord; but now we may hear three thousand Sermons preached, and scarce one Soul brought to Heaven. Men are altogether of *Galilio's* Mind, *Acts* xviii. 17. they care not for these Things.

Never was there since the Days of *Adam*, so much Means of Grace and Salvation as now: Have we not Line upon Line, Precept upon Precept, Sermon upon Sermon, Mercy upon Mercy, and yet all will not do? Men stop their Ears, and refuse to hear the Voice of the Charmer, charm he never so wisely. Oh! I fear it will be more tolerable for *Sodom* and *Gomörrah* in the Day of Judgment than for *England*; and not only the Men of *Nineveh*, but the cruel *Jews* and *Turks*, shall rise up in Judgment against us, except we repent. *England's* Hell will be hotter than the *Indians* Hell.

What Nation or People is there at this Day, that God hath bestowed so many Mercies on, as upon *England*? The Lord hath given us not only his Gospel, but also Peace and Plenty of all Things; and yet, notwithstanding the Grace of God hath abounded so towards us, we have had our Sins to superabound against him. How justly might the Lord, for our Unworthiness, even cause the devouring Sword to be again unsheathed amongst us, and cause us to sheath it in one another's Bowels, which is ready to be drawn; and his destroying Angel, with that sad and heavy Judgment, the noisom Pestilence, which the Lord hath been pleased, in much Mercy, to keep from amongst

amongst us a long Time, to Admiration, and even sweep us away in his Wrath and Indignation, even every one of us.

It is the Lord's Mercy we are not consumed, *Lam. iv. 22. The Punishment of thine Iniquity is accomplished, O Daughter of Zion, he will no more carry thee away into Captivity: He will visit thine Iniquity, O Daughter of Edom, he will discover thy Sins.* Did not the Lord renew his Mercies every Morning, we should be in Hell e'er Night. And the Lord spare us, for it is greatly to be feared these three heavy Judgments, Plague, Famine, and Sword, are even ready to fall upon us.

How justly might the Lord give us a Famine, not only of Bread, but also of hearing the Word of the Lord; even because we have despised it, and loathed it, as the *Israelites* did the Manna the Lord rained from Heaven: Heavenly Food, and it was loathed by wretched Man! How sadly the Lord hath caused *Ireland* and *Germany* to feel these three heavy Judgments, is fresh in every Man's Memory; and is not *England* as sinful a Nation as any of these were? Yea, *England* is at this Day an unthankful, an unholy People, a rebellious Nation, who stands it out against the Lord: But let *England* know that the Lord will be revenged on them; *Shall not I be avenged on such a Nation as this, saith the Lord? Yea, I will be revenged on them.*

O that Men would see the Goodness of the Lord! and now To-day, even while it is called To-day; turn to the Lord by Repentance, for we know that the Lord will have Mercy on us if we repent. *As I live, saith the Lord God, I have no Pleasure*

in the Death of the Wicked, but that the Wicked turn from his Way and live? For why will ye die, O House of Israel? Ezek. xxxiii. 11. If there could have been found but ten righteous Persons in Sodom, God would have spared it, Gen. xviii. 32. And may not the Lord spare us? Yea, he will spare us, if we repent. See what the Lord saith, Isa. lv. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts? And let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.

Let every one therefore speedily repent without Delay, and strive who shall begin first. If every one would sweep his own Door, the Street would soon be clean; and if every one would repent of his own Sins, those of the whole Nation would speedily be blotted out. *Jonah iii. 4. Yet forty Days and Nineveh shall be destroyed;* and yet upon their Repentance, the Lord pardoned them; and if ever you would go to Heaven, it must be by Faith and Repentance; for no Repentance, no Salvation, *Except ye repent, ye shall all likewise perish,* saith our Saviour, *Luke xiii. 3.* And as *St Paul* saith, *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord,* *Heb. xii. 14.* And without Repentance, there can be no Holiness, for Holiness is the Fruit of Repentance; and if we be not holy here, we shall never be happy hereafter. God himself hath said so, and he is no Liar. The Devil may persuade you otherwise, but he is a Liar, and the Father of Lies, *Job viii. 8.* He will persuade you so, only to delude your Souls, and draw you into Hell: He speaks you fair, but he will certainly tell you another Tale in Hell. He is like a great Bragado-
cio,

cio, that promiseth great Things, but hath nothing to pay but Hell and Damnation: *All this will give thee; if thou wilt fall down and worship me,* saith the Devil to our Saviour, *Mat. iv. 9.* But, I pray, whose is the World? *Is not the Earth the Lord's, and the Fulness thereof?* *Psal. xxiv. 1.* The Devil hath nothing at all to do with it, but as God gives him Leave.

Riches and Honour, worldly Honour and Greatness, are the Devil's Baits to catch poor Souls; he lays these Things before their Eyes, but it is the Soul he aims at; the End of his Work is to delude poor Souls; the Devil promiseth much, and hath nothing to pay, but Hell and Damnation; and yet how many believe him. Let the Lord say, Here is my Christ, take him, much Good may he do you. Here is Pardon of Sin, receive it. Here is Life and Salvation, Heaven and Happiness, Who is there that dares to receive? *You will not come to me that you might have Life,* saith Christ. But let the Devil say, You may go on in your Sins, take your Pleasure in the World, all shall be well with you, it is Time enough to repent hereafter; how readily do Men believe him? But if Men did but know and believe whither they are going when in Sin, they would go another Way. The Way of Sin is the broad Way to Hell. You may go merrily along; 'tis down the Hill you are running: But take heed, you will fall into Hell at last.

It is just with Men going to Hell, as it was with the Man that was to go over a great River on a narrow Bridge, he puts on his Spectacles, and so the Bridge seemed wider than it was; and the poor

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Man,

Man, thinking to walk on securely, falls beside the Bridge, and is drowned. Wicked Men, they look on the World with the Devil's Spectacles, and so it seems very pleasant and delightful, and they run on secure (as we say) without Fear or Wit, not considering, that every Step they tread, they are ready to fall into Hell.

O Sinners, consider, when you are sinning, you are dancing about the very Mouth of Hell; and if the Lord should snap asunder the slender Thread of your Lives, you will presently fall therein.

Men think the Pleasures of Sin are sweet, the Lord knows they are Bitterness in the latter End. Sin is the dearest Commodity in the World; you'll repent your Bargain at last; you will say then, the Devil was too hard for you; he cheated you; you gave him too much: Sin costs Men their Lives, and their Souls, more precious than Pearls or Rubies: *For the Wages of Sin is Death; but the Gift of God is eternal Life through Jesus Christ our Lord,* Rom. vi. 23.

Strive therefore to enter in at the strait Gate; get to Heaven, though the Way be hard, yet strive, you have the Command of Christ, his Example, the Example of all the Prophets and Apostles; and having such a Cloud of Witnesses, be not discouraged, but run with Patience the Race that is set before you. Suffer not Satan to deceive you; if you do, you will certainly repent it, when it is too late.

Consider, by the Example of *Dives* and *Lazarus*, Is it not better, think you, to be in Heaven with

with *Lazarus*, than to be in Hell with *Dives*? *Dives* wanted nothing on Earth, had the World at Will, fared deliciously every Day, but now is in Hell, and wants a Drop of Water. *Lazarus* he lived in great Want and Miseries, had not wherewithal to relieve his hungry Body, full of Sores: Men, they looked scornfully on him, and did him not so much Favour as the Dogs, they came and licked his Sores, but *Dives* denied him the Crumbs that fell from his Table to the Dogs. What think you? Did not *Lazarus* endure much Hardship to get to Heaven? He was here in Misery, full of Woes, now in Heaven, hath Rivers of Pleasures, Joy unspeakable and full of Glory. It is better to beg our Bread here with *Lazarus* for a little Season on Earth, than to beg our Water with *Dives* in Hell to all Eternity: We should not judge that worth much now, in the Time of our Life, which shall be of no Worth hereafter.

Riches (saith Solomon) *make themselves Wings, and fly away.* They are uncertain, here To-day, and gone To-morrow, as Experience tells us, and are worth just nothing in the Day of Judgment; in the Life to come they are worthless Things, there will be an End of them: But *Godliness* is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come, 1 Tim. iv. 8.

When *Dives* was in his Purple Cloathings, and dainty Fare every Day, who would not be *Dives* then? Almost every one: But when we read of *Dives* in Hell's Torments, surely none at all. *Dives* would now be content in the Estate of *Lazarus*

zarus for ten thousand Years, if he might be released out of his Torments but one Day. So when we read of poor *Lazarus*, a Beggar full of Sores, wanting Bread, in great Distress of Body, who would be *Lazarus* in that Case? Certainly none at all. But when we read of *Lazarus* in *Abraham's* Bosom, *Lazarus* is in Heaven, then who would not be *Lazarus* if he might? But if we would be *Lazarus* in Heaven, we must be *Lazarus* on Earth. If we would die the Death of the Righteous, we must live the Life of the Righteous. If we would sit down in the Kingdom of Heaven with *Abraham*, *Isaac*, and *Jacob*, and all the Prophets, Apostles and Saints of God, we must tread in their Steps; they have beaten the Way; they have made it plain for us, if we will, their Path is clearly to be seen, we must walk as they walked, soberly; live as they lived, holy and righteously all our Days: Endure Hardships as they did, as you may see in the Word of God.

What did the Prophets and Apostles our blessed Lord and Saviour undergo? St *Paul* tells us, in his Book of Martyrs, *Heb. xi. 37. They were persecuted, stoned, imprisoned, sawn asunder, mocked, scourged, despised by Men, wandering about in Sheep-Skins, &c.* And other Apostles and Saints we read of, some torn in Pieces by wild Beasts, others put in scalding Oil, some had their Skins flay'd off alive, dragged about with Horses; and our *Smithfield* is a good Witness of the Sufferings of the Martyrs; and besides, we read of late the sad Tidings of the Sufferings of our Brethren in *Savoy*, which may make every good Christian's Heart to bleed, to hear how they were scorched by Fire, dash'd in Pieces against the Rocks, not pitying

pitying nor sparing even sucking Infants, but destroying all. The Lord make us sensible of his saving Mercies towards us, that we are not delivered into the Hands of such bloody Wretches. Therefore St Paul saith, *Let us run with Patience the Race that is set before us*, Heb. xii. 1. It is but for a little While, and in due Time we shall receive our Reward, if we faint not.

Let us then labour, not for the Meat that perisheth, but for that which endureth unto eternal Life; so demeaning ourselves here, as these who look for the coming of our Lord Jesus, who shall render to every one according to their Works: And know, that, although the Righteous meet with hard Fate in the World, yet their End shall be Joy and Peace; when the wicked Men, tho' they be crowned with Rose-Buds, and their Paths washed with Butter, and live a hundred Years in Pleasure, yet they shall die accursed; for there will certainly come a Day, when all Mankind, Rich and Poor, shall appear naked before the great Tribunal of the Lord: And then what will become of Riches, Honour, Beauty, and Pleasure? Then the Crowns of Kings, and the Rags of Beggars, shall be laid aside, and all, without Respect of Persons, receive Sentence according to the Deeds done in the Flesh; as St Paul expresseth it, 2 Cor. v. 10. *For we must all appear before the Judgment seat of Christ; that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad.*

Then Pride and Luxury, Swearing and Drunkenness, Swaggering, Complimental Oaths, and all other vile and lascivious Courting and Adorations

tions of Beauty, the so much admired and studied Sins of the Gallants of the World, shall be pronounced out of the Mouth of God himself to be nothing but glittering Abominations.

Then the adulterating Wares, light and doubtful Weights, and false Measures, now almost woven into the very Art of Trading, shall be pronounced to be nothing else but Mysteries of Iniquity and Self-deceiving, and shall be rewarded with eternal Fire; and then poor despised Profession and Professors of the Power of Godliness, who tremble at the Word of God, make Conscience of their Ways, and forbear not only vain and wicked Oaths, also idle Words, whose Heart bleeds for the Abomination of the Times, and the Wickedness of those among whom they live, who walk humbly and mournfully before the Lord, in an exact holy Conversation, in the Midst of a crooked and perverse Generation, shall, in good Earnest, be pronounced from the Mouth of God himself, to have walked in that true and narrow Way that leadeth to eternal Life.

Then the Wicked and Ungodly, who mock at the Word of God, when it is too late, shall be forced to confess and say, *O what Fools were we! We accounted their Lives Madness, and judged their End to be without Honour: How are they now reckoned among the Saints, and have their Portion in Heaven, sitting down with Abraham, Isaac, and Jacob, in the Kingdom of their God? And we who lived in Pleasure, and walked in the easy and smooth Way, are tumbled down to Hell, there to receive the just Reward of our ungodly Sayings and Doings, eternal Torments for ever and ever.*

Now,

Now, to conclude all in a Word, Let every one of us take the good Counsel of Solomon, to *Remember our Creator in the Days of our Youth. Rejoice, O young Man, in thy Youth, and let thy Heart chear thee; but know for all this thou must come to Judgment.*

Remember there is both a Heaven and a Hell; a Heaven to reward thee, if thou dost well; a Hell to torment thee, if thou dost ill. Labour then to be of the Number of those to whom the Lord, shall, at the last and great Day of Judgment, say, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Beginning of the World.*

Almighty God, give us Grace that we may cast away the Works of Darkness, and put upon us the Armour of Light, now in the Time of this mortal Life (in which thy Son Jesus Christ came to visit us in great Humility) that in the last Day, when he shall come again in his glorious Majesty, to judge both the Quick and the Dead, we may rise to the Life immortal, through him who liveth and reigneth with thee and thee Holy Ghost, now and ever. Amen.





Friendly Reader,

IF that these weighty Considerations should be reckoned not worth laying out one Penny, be pleas'd to read it *gratis*, keep it clean, and return it ~~to the Author~~.

F I N I S.